WESTERN RECORDER.

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REPORT.

The following is the Report alluded to in the last Recorder.

First Annual Report of the Livingston County Bible Society. February 22, 1825.

The Livingston County Bible Society was formed at the Court House in Geneseo, on the 28th day of January, 1824, as an Auxiliary to the American Bible Society, and for the express and sole purpose of "encourging a wider circulation of the Holy Scriptures," "without note or comment."

In the month of May following, a copy of the constitution of the Society, together with an account of its organization, and the names of its principal officers, was transmitted by the Corresponding Secretary, "to the Secretary of the American Bible Society for Domestic Correspondence." This was immediately followed by a recognition of this Society, as an auxiliary of the National Institution, and, soon after, by a donation from the Parent Society, of fifty Bibles and fifty Testaments.

These Books have been received; and the Board of Directors have ordered, that three Bibles, and three Testaments, be allotted to each town embraced by the limits of the Society; and they have passed a resolution expressive of their thanks to the Board of Managers, for this timely and generous aid.

In April last the sum of $41, was appropriated by the Board, to the purchase of Bibles and Testaments, at the depository of the American Bible Society.—These books also have been received; and an order has been passed by the Board, providing for their distribution among the several towns in proportion to the monies received from each town previous to the purchase.

The whole amount of the subscriptions, and the proceeds of books sold, which was paid to the Treasurer, during the first year, and to the 23d day of February, 1825, inclusive, the day of the annual meeting of the Society, was $72 41. The amount of disbursements, duringthe same time, for Bibles purchased, for transportation, for blank books, for printing &c. was $50 37.—Which left a balance in the treasury, of $22 04.

It is much to be regretted, that in a region like this, where so many individuals, and so many families, are, in all probability, destitute of the word of life," tbe existence of a Bible Society should not be hailed with deeper interest and a more general and vigourous effort made to give it effect.

It is to be considered, however, that, of those who are destitute of the scriptures, a very small proportion are in any good measure sensible of the value of that book; & therefore that any considerable exertions to obtain, it should originate among them, is scarcely to be expected. And as to those who have the Bible in their hands, and know its worth, and regard it as highly desirable that it should be possessed by all;—it is but justice to believe, that they are, many of them, very far from having an adequate view of the number destitute around them.

Therefore, instead of concluding that the existence and efforts of this Society are not called for by the wants of our own country, or yielding to discouragement because so few have come forward to take a part in its labours, and burdens, the friends of the Society, and of the Bible Cause, have reason to prosecute their undertaking with increased zeal and activity. Measures must be adopted to awaken the attention and unite the exertion of the benevolent. The destitute must be searched out, and supplied, and that state of things must be brought forward, in which the wants of our own region being provided for, this Society may be an efficient auxiliary, in sending "the word of salvation" to the destitute of other lands.

The board having resolved to address a circular letter to the inhabitants of the county, stating the object of the Society, inviting to a general union in the accomplishment of that object, and recommending, for this purpose, the organization, in every town or settlement, of a Bible Association, auxiliary to the Society.

Published by order of the Society.

SAMUEL T. MILLS, } *Committee.*
RICHARD SALMON, }

From the New-York Observer.

DOMESTIC MISSIONS.

In accordance with the plan mentioned in a former number of our paper, we again present brief extracts from the correspondence of the United Domestic Missionary Society.

REVIVALS IN GALEN AND WOLCOTT.

Rev. Jabez Spicer of Galen, in Wayne co. N. Y. writes as follows, under date of the 10th inst. to Rev. M. Bruen, Corresponding Secretary of the Society.

"Rev. and Dear Sir,—In my last I informed you that the Lord had begun a good work in this place. I have now the pleasure of informing you, that he has been graciously pleased to continue the outpouring of his Spirit upon this people; not less than one hundred and fifty, are hopeful subjects of renewing grace. Forty-one were admitted to the communion of the Presbyterian Church, the last Sabbath in March; seven now stand propounded, and many more are wishing to unite the first opportunity. The revival began in the village of Clyde, and spread through the east part of the town, and is still advancing. The week past, there has been a favourable appearance in the west part of the town.

"In my last, I mentioned that it was in contemplation to organize a church in Wolcott. This has been done accordingly. I have generally preached a lecture there as often as once a weeek, and have spent one Sabbath with them. There is something of a revival among them. They are few in number, but the Lord appears to be with them; yesterday eight were propounded for admission to the church. There has been nothing peculiar or different from revivals in general in other places. All ages and classes have been subjects of this work. A number who were awfully addicted to profane swearing and intemperate drinking, give good evidence of a saving change.

"Through you, I would present to the Board the sincerest thanks in behalf of my self and this people, for the assistance afforded us at a time when it was so much needed. May God bless your institution, and make you a blessing to many others, is our earnest prayer. J. SPICER."

It is to be peculiarly noted in this case, that the church in Galen, could not have retained Mr. Spicer in their service, if it had not been for a small grant, (less than $100 which the United Domestic Missionary Society made to them. We all know that there is a point in depressed circumstances beyond which men cannot live and labour, however they may love life and the Lord's work. In this distant and comparatively poor country, the offerings of the rich in our city, have been the means which the Spirit of the Lord has used in raising and sustaining the standard of the Gospel.

APPLICATION FOR A FEEBLE CHURCH IN OTSEGO COUNTY.

A clergyman in Otsego county, writes thus, in behalf of a feeble church in New Berlin.

"They are a little handful and most of them are poor. Their number, I believe, does not exceed 25; and at least three fourths of them are females. They are insulated, and situated in the midst of errorists. The people around them are extremely ignorant of the great truths of religion. The church has been organized about six years. They have a meeting-house erected and enclosed, but they are unable to complete it if they do much towards supporting the Gospel. They have received some assistance in days past, from a Missionary Society, now auxiliary to your institution. They have also done something among themselves. For a year past, they have made more vigorous exertions than ever before.

"The question now is what shall this little feeble and destitute church do in future. They need, they deserve the preaching of the Gospel. But they have not the means to support it. Must this little verdant spot in the midst of a moral desert be abandoned? It must, unless they can receive some assistance. And extinction is the very thing for which the multitude around them are hoping. Gladly would I—gladly *will I* do all in my power for their relief, but my congregation need a constant supply, and I presume will no longer consent to my absence. There have been a few hopeful subjects of conversion during the year, a few added to the church; and there still exists a very uncommon spirit of prayer, among the friends of Jesus."

ENCOURAGING PROSPECTS OF A CHURCH IN CHENANGO COUNTY.

The missionary of the Society in Bainbridge, Chenango co. writes under date of the 19th ult. as follows:

"In this place I found a society, which had been organized more than thirty years, consisting of fourteen male members and a greater number of females, possessing a small house of worship, situated in the village which consists of thirty families, in a wealthy and populous country, and which had never enjoyed the constant labours of a Gospel minister. The population within the bounds of this Society, and unconnected with any other, is not only sufficiently numerous and wealthy to support the Gospel among themselves, but also to contribute no inconsiderable sum annually, to the benevolent object of assisting others. A preached Gospel has not been enjoyed by this people, for the past ten years, more than one fourth part of the time.

"During the last autumn, the friends of religion held a weekly meeting, to pray to the Lord of the harvest, to send a labourer into this field. Some of these were melting seasons; and there were instances of suspended utterance on the part of those leading in the exercises of these concerts. It was about two months after the commencement of this prayer meeting, that your missionary arrived. On reporting himself to one of the trustees of the society, who except the Methodist minister, is the only male professor residing in the village, your missionary will long remember the solemn salutation which he received: 'Our prayers are answered. We have been praying to God to send us a minister, and he has sent you here.' The arrival of your missionary under these circumstances was felt, as every event should be, as a special providence. In less than a week, the subscriptions for his support amounted to more than $200, and they have been subsequently increased, so that an engagement has been entered into for his constant labours for one year.

"The zeal and liberality of the few who compose this society, exceeds, in the present instance, all former example. Calculating from the beginning, that the burthen of this important work would lie upon a few, and unable longer to endure the languishing state of Zion, they rose with decision and unanimity to make a vigorous effort, and they succeeded almost beyond hope. Individual sums upon the subscriptions above alluded to, are 20, 25, 30, and 40 dollars. Calculating on aid from your society, it is intended, before the close of the year for which your missionary is engaged, to take measures for establishing the permanent adminstration of Gospel ordinances by settling a minister.

"There have been a few instances of awakening here. Two of the subjects have unsolicited, offered themselves for examination, and giving evidence of a change of heart, now stand propounded for admission into the church.

"There is an auxiliary Missionary Society here, organized the past summer which has lately been considerably enlarged and which will contribute to your funds $25 annually.—It has appeared to your missionary that the officers of every church, if they love the cause of missions, can only need the suggestion, to feel the indispensable obligation of taking upon themselves the business of forming societies, within their bounds respectively, auxiliary to your society. Three hundred of these societies may be immediately formed, and if they should contribute on an average only $30, they would secure to your society an annual income of $9000."

APPLICATION FOR THE CHURCH IN EVANS, ERIE COUNTY, N. Y.

A letter from a clergyman in Buffalo, states, that the town of Evans, which is on the shore of lake Erie, about 20 miles S. W. of Buffalo, was first settled in 1814; that a church was organized in 1818, consisting of 14 members, who have since increased to 33; that within the last three years, the Rev. Mr. Leonards, has been settled over them, as pastor; that he has consented to receive $300 salary; but of this sum the church and congregation, after all their efforts can raise only $200, although two members contribute each $50, neither of whom are worth $1000. He thinks that if the Missionary Society could contribute $100 a year for a few years, the people would then be able to support a minister themselves, as the town has a good soil and is rapidly increasing in population. If assistance cannot be rendered, they will be under the necessity of dismissing their pastor.

ENCOURAGING PROSPECTS IN MICHIGAN.

Perhaps no part of the western country has received so many emigrants from the old states, within a few years, as Michigan. It is gratifying to find that many of the emigrants are truly pious men, and that, in answer to their prayers, God has already begun to bless those distant wilds with revivals of religion. A letter from a missionary of the U. D. M. Society, dated Pontiac, the capital of Oakland county, March 18th, says.

"I set my face towards the field of my mission about the first of November; and was more than three weeks on my journey, passing round the lake through Ohio. The friends of Zion in this Territory appear to be glad that a missionary has been sent among them, and express their gratitude towards those through whose kindness they enjoy the blessing. A church was organized at Pontiac about a year ago, consising of thirteen members; four were added in August, and twenty-four more since the first of December, sixteen of whom were received from other churches, and eight by profession; four or five of these last have experienced religion recently. Three or four are expected to unite next Lord's day, and a number more as soon as it may be convenient.

"The emigration to this Territory, is at present rapid; and it is a matter of joy and gratitude, that a good proportion are friends to the Redeemer's cause. I think it probable, that, in the course of a year, it will be advisable to organize one or two other churches in this county. I have visited Macomb county, and find that a missionary is needed, and would be welcome there. They wish me to visit them as often as it may be in my power.

"I purpose to visit the River Raisin, in Monroe county, as soon as the travelling will admit. There is a church there of about thirty members, as I am informed, and the people desire a minister; and are able and willing, as I understand, to do considerable towards the support of one. The church at Detroit, I am told, consists of about thirty members.

"A people just commencing settlements in a country almost entirely new, like this, cannot be supposed able, at present, to raise a salary for a minister; but if they have help for a few years, the prospect is that they will be in as good circumstances support the gospel as any people whatever.

"Good might be done by Tracts here, and if any can be sent by the Tract Society, they would be gratefully received, and read to good advantage. We are about forming a Tract Society which will be auxiliary to that at New-York.

"In such a field as this, you may well suppose I am constantly engaged in the duties of my calling. And to be thus engaged is my highest pleasure. The church here flourishes, being increased with the increase of God. The Lord hath done much for his people here, for which I believe we are thankful. There are some eminently zealous servants of the Lord Jesus in this church."

The Committee, at their meeting on Monday evening, passed a resolution to appropriate *two thousand dollars* to aid feeble and destitute churches in Indiana, Illinois, and Missouri! This is a very important proceeding when viewed in all its bearings upon the spiritual, and even temporal interests of our country. It is probably the first in a series of measures which will secure forever to the people of the West, the regular administration of the word of life. Two thousand dollars will enable the Society immediately to give ten or fifteen ministers, to three times the number of infant churches, and with the blessing of God on their labours, all these ministers, in a few years, will be wholly supported by the people among whom they have laboured.

THE SUM OF RELIGION.

[Written by Judge Hale, Lord Chief Justice of England, and found in his closet, amongst other papers, after his decease.]

"He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience—He is sorry with all his soul, when he comes short of his duty. He walks watchfully in the denial of himself, and holds no confederacy with any lust, or known vice; if he falls in the least measure, he is restless till he has made his peace by true repentance. He is true to his promises, just in his dealings, charitable to the poor, sincere in his devotion. He will not deliberately dishonour God, although secure of impunity. He hath his hopes and his conversations in heaven, and dares not do any thing unjustly, be it ever so much to his advantage; and all this, because he sees him that is invisible, and fears him because he loves him—fears him as well for his goodness as his greatness. Such a man, whether he is an Episcopalian or a Presbyterian, and Independent or an Anabaptists; whether he wears a surplice or wears none; whether he kneels at the communion, or, for conscience sake, stands or sits, he hath the life of religion in him; and that life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice or non-practice of things indifferent. On the other side, if a man fears not the eternal God, he can commit sin with presumption, drink excessively, swear vainly or falsely, commit adultery, lie, cheat, break his promises, live loosely, though at the same time he may be studious to practice every ceremony, even to a scrupulous exactness; or may, perhaps, as stubbornly oppose them. Though such an one should cry down Bishops, or Presbytery; though he should be re-baptized every day, or declaim against it as heresy; and though he fast all the Lent, or feast out of pretence of superstition; yet, notwithstanding these, and a thousand external conformities, or zealous oppositions of them, he wants the life of religion."

FARMERS.

There is no higher obligation under which an independent farmer lies, than that of a strict, moral, religious attention to his labourers. To know, that he himself is not to be ignorant, for an ignorant man can teach no one. Intellectual pleasures best secure a man against the pleasures of vice.

The standard of knowledge among our labouring people is low, compared with what it should be. It would be quite contemptible to suppose that the farmers are to study Latin and Greek. But it is desirable that they should be well versed in all the knowledge that belongs to their occupation. There is time enough for it. A labouring husbandman, who is reading and studying what belongs to his art, is pursuing the most interesting of all knowledge. It is the mystery of nature, in the soil, the plant, the fruit, the seed, the elements.

Why should not our children be taught it, and why should not the labouring man have the books, which give him this knowledge? But the time, the time, who has it? No husbandman has it in the season of hurry and harvest, for the harvest knows no *hours*, and a man must then work, till ten o'clock at night, if safety to his crops requires it. Let him save five dollars out of his gin and rum, and cider brandy, and buy that amount of good books this year, and as many the next, and so on, and then let him read them in the long winter evenings that pass from October to March, when he is neither sowing nor planting, nor attending to his cattle.

Bishop Hough generally kept a sum of money by him for contingencies. As examples of the use which he made of his *hoarding*, I will give two well authenticated anecdotes one of a public nature, the other of a private one. The collectors for a charity, calling on him one day for his contribution, the Bishop ordered them 500*l.* and his secretary, making some demur to so large a sum, he said, "you are right, Harrison, it is not enough. Give the gentleman a thousand pounds; you will find them in my bureau." The other is of a private nature. A poor widow applied to him for mitigation of a fine on the renewal of her lease. The Bishop heard her story, forgave her the whole fine, and presented her with 100*l.* towards the support of a numerous family; saying to his steward, "How can we apply this money, good Harrison, to a better purpose?"

It is said that Constantius, the father of Constantine, finding, when he came to the throne, a considerable number of Christians in office, and at court, issued an edict, requiring them to renounce Christianity, or quit their place. The far greater part of them readily and resolutely gave up their employments and prospects, in order to preserve a good conscience; but a few cringed, and renounced Christianity. When the emperor had thus made full proof of their disposition, he turned out every one who had complied, and took all the others in again, giving this as his reason for his conduct, that "those who would not be true to Christ would not be true to him."

BE KINDLY AFFECTIONATE.

Monicha, Austin's mother, had a very ill husband, of a very cross and perverse disposition. A heathen woman, who lived near her, asked her, "How comes it to pass, that you and your husband live so well together? We know your husband is of a very cross and perverse disposition, yet we see nothing but a great deal of sweetness and love between you; it is not so with us, we cannot do so." Monicha answered, "It may be when your husband is untoward and perverse, you are perverse again, and give him cross answers; but the Christian religion teaches me otherwise. When my husband comes home, and is in a passion, the Christian religion teaches me to be as loving dutiful and amiable to him as I can. So I have gained the heart of my husband."

Fragments.

ETERNITY.

Eternity is a depth which no geometry can measure, no arithmetic calculate, no imagination conceive, no rhetoric describe. The eye of a dying Christian seems gifted to penetrate depths hid from the wisdom of philosophy. It looks athwart the dark valley without dismay, cheered by the bright scene beyond it. It looks with a kind of chastened impatience to that land where happiness will be only holiness perfected. There all the promises of the gospel will be accomplished. There afflicted virtue will rejoice at its past trials, and acknowledge their subservience to its present bliss. There the secret self-denial of the righteous shall be recognized and rewarded; and all the hopes of the Christian shall have their complete consummation.

Man may be prevailed on to sacrifice his pleasure or his profit to his pride, or his pride to his love of pleasure; that is one idol to another; but nothing except grace can make him sacrifice all of them to the Lord Jesus.—You know what effect my ministry produced at Olney: the same, in great measure, has been the effect in London. I seem to myself like the heavy axe among the carpenter's tools, which, when it has been employed in hewing one knotty block must hew another and another to the end; and never is to be employed in any other work—being unfit for the office of a plane or a chisel.—*Scott's Letters.*

Anxiety, when it seizes the heart, is a dangerous disease, productive both of much sin, and much misery. It acts as a corrosive of the mind. It eats out our present enjoyments, and substitutes in their places, many an acute pain. Our Saviour has instructed us to *take no thought for the morrow. The morrow*, says he, *shall take thought for itself.* We shall be better able to judge of the course most proper for us to hold, when events have begun to come forward in their order. Their presence often suggests wiser counsels, and more successful expedients than it is possible for us to contrive at a distance. By excess of solicitude beforehand, we frequently introduce that confusion of mind, and that hurry and disorder of spirits, which bring us into the most unfavourable state for judging soundly. Wherefore affright not yourselves with imaginary terrours. Anticipate not evils, which perhaps may never come. Make the best which you can of this day, in the fear of God, and in the practice of your duty; and, having done so, leave to-morrow to itself. *Sufficient for the day, when it comes, will be the evil thereof.*

[BLAIR.

In the estimation of the world, wealth is allowed to compensate for the absence of almost every amiable quality—but Christianity regards affluence, unsanctified by goodness, with abhorrence, and pronounces the poorest being that walks the earth, blessed and honourable, if his heart be rich in piety and virtue.

He who puts off repentance till to-morrow, has one day more to repent of and one day less to do it in.

Religious Intelligence.

SOUTH SEA ISLANDS.

Aitutake, Atui, Mitiaro, Maute, and three other islands in the same group, lie about four hundred miles to the West of the Society Islands. In 1821, two native teachers were sent to Aitutake, furnished with Taheitan Gospels, and Elementary Books. After the lapse of about two years, Mr. Williams and Mr. Bourne, missionaries at the Society Islands, sailed for Aitutake, taking with them six native teachers and their wives. They arrived off the island, July 9th, 1823. The first sounds they heard were, "It is all well with Aitutake!" —"Aitutake has received the word of God!"— "The word of God has taken deep root at Aitutake!"—"The Maraes and idols are consumed in the fire!"—These were strange words to the missionaries, who expected to find the pollutions of idolatry every where predominant; but they soon became convinced that they were words of truth and soberness. The labours of the two native teachers had been wonderfully blessed. After visiting Aitutake, Mangeea, and Atui, the missionaries proceeded to Mitiaro, accompanied by the king of Atui, to whom this island, as well as Maute belongs.

[*Rec. & Tel.*

"When (in the language of the missionaries,) we made Mitiaro, the king landed, accompanied by the teacher, Maratai. He immediately sent for the chief of the island, and explained his object to him, and observed, that he would leave a teacher, who would instruct him and his people in the word of the true God; that they must burn all their maraes, cast off all their evil customs, and that the house they were putting up for him they must convert into a house of prayer, under the direction of the teacher. The people listened with astonishment and inquired, saying, 'Shall we not all be strangled?' "No, (replied the king,) it is not in the power of wood, that we have adorned and called a god, to kill us." They asked, if Atui had received the Good Word that he had brought? He replied that he had embraced it himself; upon which the chiefs of Mitiaro and all the people agreed to do the same; but, said one, must we destroy Taria Nui?* (or Great Ears.) "Yes, (replied the king) he and all the *evil spirits* with him." He then charged them to behave kindly to the teacher, and listen to his instructions. They asked him, if he would not come to the celebration of the great feast which he had ordered them to prepare. He said, "No, but I will come on different business;—I will come to behold your steadfastness in the Good Word, brought to us, and your kindness towards the teacher you have received."

Reception of the Gospel at the Island of Maute.

"When we approached the island Maute, the chiefs and a number of the people were collected on the beach to welcome their king. The first words the king said were, "I am come to advise you to receive the word of Jehovah, the true God, and to leave with you a teacher and his wife who will instruct you." They replied, "That is good." The king then resumed, "Let us burn all our maraes, and all our *evil spirits* with fire. Never let us worship them again They are wood, that we have carved, and decorated, and called gods. Here is the true God, and his word, with a teacher to instrnct you. The true God is Jehovah, and the true sacrifice is his Son Jesus Christ." He said further, "Erect a house in which to worship the true God, and be diligent in learning the Good Word of God." They replied, "We will do it; we will receive the Good Word that we may be saved." The king then exhorted the principal chief, Tararo, and his wife, to attend family worship that same evening, to which they immediately consented; "and on Wednesday, (added he) let every person, man, woman, and child, attend the worship of the true God, and make a public profession." He then exhorted them to leave off drinking ava, to discontinue all their games and feasts, not to steal and not to commit fornication; but, with the *evil spirits*, to cast off all evil customs. They asked the king, whether he would not come to the great feast they were preparing for him, and to another ceremony, at which the most disgraceful actions were practised. The king replied, that these and every other bad custom of the *evil spirit* would now fall, but that he would visit them again to behold their steadfastness in the Good Word. He then exhorted them to behave kindly to their teacher and his wife, whom he now called to him, shook hands with them, and gave them a new house, on the island, which had been erected for himself. After this we departed.

"Were ever (continue the brethren,) three islands converted from idolatry in so short a time—so unexpectedly—islands, almost unknown, and some never visited by any vessel, in one day induced to consent to the destruction of what has been the adoration of ages! As to the natives of the latter island, (Maute,) the very first vessel that ever visited them, brought them the glad tidings of salvation. How remarkably are the words of David fulfilled in this people:—"*As soon as they hear of me, they shall obey me; the strangers shall submit themselves unto me!*"—*Evang. Mag.*

* The name of the god of which the king himself was the priest.

SANDWICH ISLANDS.

Mr. Jonathan R. Harwood has arrived in Boston, after an absence of five years from his native country, four of which he has spent in the Sandwich Islands. He left Wimaah, in the island of Atooi, Oct. 1, 1824, the news having reached there but two days before, *that George Tamoree, the rebellious Chief, had been taken prisoner.* The circumstances of his capture were as follows:—Krimakoo, being informed that he was at a certain place in the mountains, about two miles from the village of Hannara, where the troops of Krimakoo were then stationed, repaired privately to the spot, with only two or three attendants. There he found Tamoree, in a kind of cave, under the influence of intoxication. When awaked by Krimakoo, Tamoree asked if he had come to fight him. Krimakoo replied that he had not—he only wished to take care of him; or something to that effect. Tamoree was immediately taken to Hannara, and thence, soon after, to Wimaah, a distance, along the shore, of 30 or 40 miles. When Mr. Harwood sailed, Krimakoo was reported to be but ten miles distant from Wimaah, with his prisoner in company. It was well understood there, that his life would be spared, if he gave assurance of submission to the government.

The whole number of lives lost in the three engagements since the rebellion commenced, does not exceed 20; about 6 of whom belonged to the party of Krimakoo.—*Rec. & Tel.*

Prayers for Female Schools.—The benevolent individual who proposed to bear a part of the expense of publishing this Tract, is informed that it is now in the press, and will comprise sixteen pages. It is designed especially to aid those Female Instructers who would pray with their pupils but for the embarrassment of attempting to perform the service *ex tempore*. It is hoped that the use of the prayers will prepare the way for commending the children committed to their charge to God, evening and morning, without any set form of words. Should other friends approve of the object of this little Tract, as it is presumed they will of the execution, and wish to defray an additional part of the expense of keeping it in perpetual circulation, their donations may be addressed to Amos Blanchard Esq Treasurer of the American Tract Society, Andover, Mass.—*Rec. & Tel.*

HOPEWELL PRESBYTERY.

At the last session of the Hopewell (Geo.) Presbytery, in the early part of the present month, Messrs. C. Stiles, William H. Williams, Ephraim S. Hopping, and James C. Patterson, were received as candidates for the ministry. A Domestic Missionary Society, denominated "The Domestic Missionary Society of the State of Georgia," was formed, a Constitution adopted, and officers chosen. After the adjournment of the Presbytery, almost every individual present became members of the Society, and Mr. Stiles was appointed Agent for the collection of funds.

The present number of schools attached to the "New York Female Union, for the promotion of Sabbath Schools," is *thirty-nine;* of scholars, *two thousand nine hundred and twenty-seven;* and of teachers, *five hundred and six.*

Donations to Religious and Charitable Institutions in the Month of March.

To the American Bible Society, $5,156. To the American Board of Commissioners, for Foreign Missions, $5, 446 87. To the American Education Society, $568 59. To the U. F. M. Sobiety, $1,839 89.

BETHEL FLAG.

The Bethel flag now flies in all the Islands of the Pacific. The South Sea whalers, who were absent from England three years, were surprised to find the Bethel Flag in the different isles to which they resorted. From Rio Janeiro to Baffin's Bay, it was to be found, and all British seamen would soon be Bethelized.

Mariners' Church in Boston.—We learn says the Boston Recorder and Telegraph, that individuals, in connection with the *Seaman's Meeting* on Central Wharf, in this city have procured a lot of land on the declivity of Fort Hill, fronting Purchase-street and overlooking the harbour, for the purpose of erecting thereon a Mariners' Church.

REVIVALS.

The following valued communication, is from the pen of a correspondent, whose statements may be implicitly relied on; and though only a part of the revivals at the west, are here mentioned, the work must still appear to be very great and glorious.

To the Editor of the Western Recorder.

Mr. Hastings,—Having recently returned from a tour through most of the counties between Oneida, and the Genesee River, and having seen several accounts of the revivals of religion in that section of the state, I have thought that a condensed statement of them as far as they have come to my knowledge, would be gratifying to the friends of Zion; and I therefore submit the following to your disposal, which brings the facts stated, down to the first week in April, according to the information I have received, either in the towns, or of persons from the places mentioned.

In *Salina*, the number of persons entertaining hope, was about twenty, and the work was progressing.

In *Scipio and Ledyard*, on the *Poplar Ridge*, the number of converts was about eighty, and the revival was spreading.—Baptists, Presbyterians and Methodists, were the subjects of it.

In *Galen*, (Clyde. &c.) the number was about one hundred and fifty, (Presbyterians and Baptists,) and the attention was unabated.

In *Palmyra*, between three hundred and fifty and four hundred, had been united to the churches: but there were no recent cases of conviction.

In *Manchester*, in the vicinity of the Sulphur Springs, about one hundred had obtained hope, and the work was advancing. The societies are Methodists and Baptists.

In *Waterloo*, about twenty-five were hoping, some were convicted, and the work was as interesting as at any former time.

In *Geneva*, about one hundred and fifty subjects—forty were added to Dr. Axtell's church in February, and about eighty were expected to be received the first Sabbath in May, and the revival continued.

In *Middlesex*, about seventy had joined the Presbyterian, and thirty the Baptist (or Methodist church; but the revival had abated.

In *Naples*, the work had been pleasing—but of the number of subjects I am not informed.

In *Prattsburgh*, the revival was very powerful: about one hundred and fifty were the hopeful subjects principally Presbyterians, and the work was still progressing.

In *Pittsford*, great excitement prevails, though but about twelve indulge hope. Meetings were said to be crowded and solemn. Recently, it is stated, that the revival has assumed a more interesting appearance.

In *Geneseo*, ninety-four had been added to the Presbyterian and forty or fifty to the Methodist church; the power of God was wonderfully displayed; and his work was progressing without abatement.

At *Lockport*, the revival was said to be as powerful as at any former period. And in many other places in the state, west of the Genesee River, the churches are represented as enjoying precious seasons of refreshing from the presence of the Lord.

Uncommon pungency of conviction has marked some if not all the above mentioned revivals. The subjects are of all classes in society, and of all ages, from old age to childhood. And yet, I have never discovered in any reformation, less of what might be called enthusiasm or fanaticism, than I have witnessed in these revivals. The work has generally commenced among the professed followers of Christ. Christians have been led to mourn over the desolations of Zion; and fervent, constant, and persevering prayer for that object, has in several instances, been answered by the most powerful outpourings of the Holy Spirit. The spirit of supplication has at first been felt but by a very small number of Christians; they have been *agreed* in their prayers and in their exertions. to produce a similar frame of mind in others; and their numbers have gradually increased, until, "like a little leaven," they have "leavened the whole lump."

One peculiar and animating feature in these revivals, is, that in most cases where the greatest numbers have been gathered into the churches, the friends of Zion appear to consider the present ingathering of souls, as but the first fruits, and not as the harvest itself; and they converse and pray, and act, under the influence of this sentiment. They feel with increasing weight, the worth of souls, the preciousness of the Saviour, the all-sufficiency of the atonement, and the power and willingness of God, to glorify himself, in multiplying the subjects of his grace.

As I designed only to recite facts, in this communication, I must forbear to enter upon the reflections growing out of the subject, which I may send you at a future day.

A TRAVELLER.

Revival in Yale College.—A letter from a student in Yale College states that there is considerable excitement on the subject of religion in that institution. A small number of hopeful conversions have taken place.

WESTERN RECORDER.

UTICA, TUESDAY, MAY 10, 1825.

The extracts from the New-York Observer to-day, under the head of Domestic Missions, are of an encouraging nature. We shall soon be furnished with the Annual Report of the Society.

Anniversaries.—The Anniversaries of the several Religious and Charitable institutions alluded to, in a late number of the Recorder, commence to-day in the city of New-York.—The present week will be full of interest to the religious portion of the citizens and strangers.

Marine Bible Society.—The ninth anniversary of the New-York Marine Bible Society, was celebrated a week or two since: and from the Report, presented on the occasion, it appears that only $197 52 were received during the past year—which sum is represented as nine-tenths too small for the demands of the Society, on the score of distribution. The whole number of Bibles given to seamen during the past year was 223, and of Testaments 13. London is represented as containing only about twice the number of seamen that visit New-York, while yet she distributes more than ten times as many Bibles among them, as are distributed in New-York.

South Sea Islands.—The extracts relating to the progress of religion in these islands, which we alluded to last week, are found in the preceding columns. The term *conversion* as applied to one or two of the islands, is, of course, to be understood in a very limited sense—yet, when all the circumstances are viewed in connexion; and, especially when they are compared with the first efforts made in favour of other islands some twenty or thirty years ago, we cannot but view the present details as furnishing the most pleasing indications of future success. The time, we may hope, is not far distant, when this whole group of islands will not only renounce idolatry, but embrace Christianity and feel the result of its most salutary influence. The arts of civilization, will, of course, follow in train; and the whole aspect of barbarity will eventually disappear.

Novel Reading.—A vivid picture of the evils which result from habitual novel reading, is found on our last page to-day, as furnished by a valued correspondent; but if such evils as are there depicted, necessarily attach themselves to the minds of those youth who, on the whole, are seriously disposed, who can calculate what the result must needs be on the rest of the *dreaming* community? The truth is, we live in a world surrounded by realities. We are bound to an eternity containing nothing else but realities. And, as accountable creatures, forming characters for futurity, we have no time given us to be *thrown away on idle* fancies, day-dreams, or *senseless* romances; and it becomes every rational being to look well to himself, in this day of literary trifling, and see that he does not so far conform to the taste of the times, as to become the victim of its deleterious influence.

Residents on Indian Lands.—A law was enacted during the late session of the Legislature, by the operation of which "any schoolmaster, teacher, or family of teachers, or mechanics," &c. are not to be subject to the provisions contained in the act, entitled "an act respecting the intrusions upon Indian Lands," passed March 18th, 1821. Nothing is especially said about ministers, missionaries, or "hungry priests." as the mouth-pieces of Red Jacket would call them; yet we see not why the Seneca mission could not now be restored to its former footing. A request to this effect, however, must first be presented to the judges of the county which embraces the Indian territory, by the tribe, or the major part of them; on which request being made, the judges are authorized to give a certificate, establishing the required residence. The law we allude to, is found in the succeeding columns.

New Project of Economy.—A correspondent of the Columbian Star, after alluding to the circumstance, that, the plan of tract distribution first originated with infidels, suggests, whether there is not something in the famous Mr. Owen's plan of communities worthy of being adopted, notwithstanding the erroneous principles of its author. He asserts, as the result of the most rational calculations, that in large towns and cities, "ten Christian families, by uniting so as to have a common kitchen and table, may save, only in room-rent, servants' hire and fuel, two thousand dollars annually, without necessarily destroying their relation as distinct families, or lessening their comforts; and adds, that, "by combined exertion in their business, their profits would probably be enhanced nearly as much more." Truly, we live in an age of inventions; and the present one, at least, appears *well on paper.*

Rev. Eustace Carey.—Rev. E. Carey, nephew of Rev. Dr. Carey, of the Baptist Mission in India, is now in the city of New York, soliciting donations in favour of the female schools which have recently been established by the Bengal Christian School Society.

Americans in Greece.—Mr. J. P. Miller, a non-commissioned officer in the late war between Great Britain and the United States, writes from Missolonghi, under date of Dec. last, to the Greek Committee in Boston, that the Greek successes during the late campaign were very great. He mentions the destruction of the Egyptian Pacha's fleet "as the fifth decided engagement in favour of the Greeks," and gives other encouraging statements; but adds, that the government are poor, and that so far from being able to pay their troops, they can scarcely furnish bread enough to keep them from starving. Mr. Miller it appears, is well known in this country, as a man of education and military enterprise; and what is still better, he is believed to be eminently pious. He is a native of Randolph, Vermont, was sent out under the patronage of the Greek Committee, was well received by the Greeks, who have promised him a station of some importance in the army; and it is hoped that he will prove serviceable to the cause.

Soon after his arrival in Greece, he was greeted by Geo. Jarvis, a native of the state of New-York, who joined the Greeks in 1822, made thirteen voyages with the Hydriots, and has since been employed in the army, with the rank of Lieutenant Colonel.

For the Western Recorder.

JUVENILE PROFANENESS *vs.* SABBATH SCHOOLS.

Mr. Editor,—Utica has long been distinguished for the excellence of its Sabbath Schools; and the influence of these useful institutions is most sensibly and extensively felt in this village: but as a single exception to this general remark, I would mention that my ears are occasionally outraged with the most odious expressions of profaneness from juvenile lips.—This leads me to suspect, either that there are many more who should be added to the list of pupils; or that some of the present members of the school, have not been sufficiently cautioned against the influence of bad company, or else that they suffer from the very worst example under the paternal roof. A Villager.

PRIZE ESSAYS.

The following communication from a gentleman now residing in Pennsylvania, contains several valuable suggestions on the subject of Prize Essays. His remarks have the particular advantage of being founded on experience. It would have given us pleasure to accompany them with the name of the writer, had we not received his special request to the contrary.

To the Editor of the Western Recorder.

Mr. Hastings,—I cannot express the pleasure I have received from noticing several recent communications in the Recorder, relating to Prize Essays. I write only to aid that object, and I only give my real name that you may feel more confidence in my statements than you might otherwise.

In your paper of the 29th ult. you say, "It appears from the subjoined article, that another prize essay is in contemplation at Williams College on the same subject as formerly." From this, I have reason to conclude, that the foundation of that Essay is not generally understood.

Two years since, or more, a lady of distinguished benevolence, gave me for the purpose of "preventing" intemperance, a sum of money, in consequence of an interview which a friend of mine had with her. A share of the money intrusted to my care, I offered to Williams College, my Alma Mater, through the hands of Professor Dewey, of that Institution, on condition that it should be increased to one hundred dollars, and the whole applied in this way. The $100 was to be received by the Trustees as a part of the College funds, to be kept entirely and forever separate, to be secured by a mortgage on *land*, or at least, two good and sufficient endorsers. The fund and essay were named out of regard to Dr. Worcester of Salem, Mass., though none of his relatives had the least agency in the business. I should be willing to have this known, as a just tribute of respect to the memory of a great and good man, more especially, as it is very probable that even his relatives are not aware of the motive which influenced the generous donor. They and others may *conjecture* the reason, but probably few know it. The interest [See Note] of the Worcester Fund, and of the sums which may be added to it, is to be given as a premium by the corporation, either in money or books or a medal, as they may determine, to such graduate or undergraduate of the college, as shall offer to them, or a committee appointed by them, the best Essay on the evils of intemperance in the use of spirituous liquors, and *more especially* DEVISING the *means of prevention.* The Collegiate honour of obtaining the prize, will, no doubt, operate a hundred times more powerfully than its pecuniary value. Every year the best talents will be enlisted, to "devise" the best means of preventing this all-pervading all-destroying evil; this cause of profaneness and Sabbath breaking, perjury and murder; this parent and companion of almost every crime. If some remedy is not devised this year, we may still indulge the hope, that genius, excited by the love of collegiate honour; or that christianity weeping over this complicated machinery of misery and ruin, may discover effective means of circumscribing and ultimately of diminishing the deathful energy of its portentous and wo-fraught operations.

After an essay had been established in Mass. my attention was directed to the "great state" more especially as several of her most influential and respectable citizens had officially reported, that the amount of money spent for "spirits consumed in the city" of New-York, was annually but a fraction short of $2,000,000.

I hope that a *class* of subjects will not be adopted at Hamilton, till an effectual remedy is found for this evil. Let us endeavour with undivided and mighty effort to limit the power, and finally accomplish the destruction of this super-inhuman monster, which holds in one hand an exhaustless bowl, and a drawn dagger in the other, from whose point every moment a thousand deaths take their unwearied commission; whose feet trample without emotion and without remorse, widows and orphans without number in the dust of death, who, in the face of day, proudly exalts himself against heaven, with blasphemous lips, reproaching God, daring even his power, imprecating his vengeance, feasting on the cries and despair of agonizing innocence; exulting in unnumbered victories, and drunk in the success of his own unresisted prowess, challenging earth and heaven to the combat.

But if a class *be* adopted, I would respectfully suggest a triennial rotation, with these two additional themes. The dangers of slavery and the means of averting them. The necessity of elementary education, and the means of promoting it. There are thousands of young men in Penn. who cannot sign deeds for their forms. I need not add, that education is greatly neglected at the west and south.

P. S. I would as an individual, recommend the premium from the Trustees for the successful essay, to be at least in part, a handsome Greek Testament, with a statement on a blank leaf from the President, of the object of its bestowal. This would be kept and valued more, I have not the least doubt, than ten times its pecuniary worth.

Note.—One dollar of the interest of this fund, is to be added to the principal till the amount shall be $500; when the whole interest is to be appropriated as stated. When the object is accomplished, the Trustees have the power of changing the subject of the essay.

PREMIUM OFFERED.

☞ The publishers of the Western Recorder, offer a premium of *Ten Dollars;* or *A Copy of Dwight's Theology*, for the best written Essay, not exceeding two columns in length, on either of the following subjects, viz. The Sabbath, as a religious institution—The political duties of the Christian—Systematic Charity—The duty of supporting religious institutions—The importance of the Christian doctrines—The importance of Female Education.

The Essays must come directed to the Editor of this paper, accompanied with a sealed signature. Those that are well written shall appear in our columns; and at the end of the year, beginning on the 1st January last, the premium shall be designated. But the premium will not be awarded, unless the best essay shall be found to be really worthy of it; and the decision shall rest with the Faculty of Hamilton College.

N. B. This arrangement is not intended to supersede the project of placing a fund for a similar object, at the disposal of Hamilton College.

OTHER PREMIUMS OFFERED.

The Committee of Publication, of the American Sunday School Union, offer a premium of *fifteen dollars* to the person who shall write the best essay or series of essays, "On the nature and design of Sabbath Schools, the persons who ought to attend as pupils, and those who ought to attend as teachers:" also a premium of *fifteen dollars* to the person who shall write the best essay, or series of essays, "On the qualifications and duties of Superintendents and Teachers, the best means of acquiring these qualifications, the best means of securing activity and perseverance in the discharge of these duties." Particular regard in deciding on the merits of the essays is to be paid, not only to the ability with which the subjects are discussed, but to the adaptedness of the suggestions to the existing state of Sabbath school instruction in the different parts of this country.

The communications, post paid, must be sent to the Editor of this Magazine on or before the first day of September next. Each writer is requested to mark his communication, and place a corresponding mark on the sealed paper, containing his name: no paper containing the name will be opened, but those of the writers of the successful essays. The other communications will be disposed of agreeably to the request of the writers.

The Board of Managers of the American Sunday School Union, will appoint competent persons of different denominations, to decide on the merits of the Essays, and award the premiums.—*Am. S. S. Magazine.*

Philadelphia, May, 1825.

Premium.—The proprietors of the "N. York Mirror and Ladies' Literary Gazette," offer a premium of fifty dollars to the author of the best Prose Essay, to occupy not less than one, nor more than three pages of the Mirror, and to be forwarded to Messrs. Hopkins & Morris, No. 9 Nassau-st. before the 1st of August next. A literary committee will award the premium.

POLITICAL.

Stock Companies seem to be all the rage at the present time both in England and this country. Shares in almost every thing find a ready sale.

The late English dates bring no intelligence of importance. Parliament have not yet definitely disposed of the Catholic question. The price of cotton was rising at the latest dates; and the reduction of duties continued.

Official Lying.—From a letter from Madrid:—"On the 16th of March, the news of the triumphs of the Patriots reached Madrid. All measures were taken to prevent the news of the event from transpiring, and on the 19th, an account was published of a great victory of the royalists over the patriots, stating that the last accounts left Bolivar surrounded by 26,000 men of the royal army. Many of us however knew the truth of the facts, and even Pezuela himself, (a former Vice-roy of Peru,) was bold enough to say to several persons who visited him, that such accounts were absurd."

In the treaty of Buenos Ayres and Chili, with the British nation, the most unlimited religious toleration is agreed to.

A Ship Canal from Havre to Paris is much talked of in France. The expense is estimated at about 40,000 dollars.

DOMESTIC.

Occupation of Indian Lands.—Copy of an act passed at the late session of the legislature relative to the occupation of Indian lands.

Be it enacted, &c. That whenever the Judges of the County Courts, of any county in this state, within which any reservation or tract of land occupied by any nation or tribe of Indians may be situated, or a majority of them, shall on the request of any such tribe or nation of Indians, or the major part of them, grant a license in writing to any schoolmaster, teacher, or family of teachers, to enter and to reside upon any such land or reservation, and for that purpose to occupy so much land as the said Judges shall in such license specify, not exceeding fifty acres; and whenever the said Judges, or a majority of them, shall as aforesaid, grant a license to any person to reside upon any such reservations for purposes of instructing such Indians in agriculture, the mechanic arts, or to erect for them any mill or any other machinery, or to attend and keep in repair any mills or other machinery, or to assist such Indians in the manufacture of salt, the person or persons to whom such license shall be granted, shall not be subject to the provisions contained in the act entitled "an act respecting intrusions upon Indian lands," passed March 31, 1821; *Provided*, That the said Judges or a majority of them, may at any time, in their discretion, revoke any such license so granted by them, as aforesaid, and it shall be their duty to revoke the same whenever it shall appear that any person to whom the same was granted, has sold, or given away, or in any way distributed any ardent spirits among the said Indians, and whenever the said license shall be so revoked, the same shall cease to have any force or effect whatever, and it shall be the duty of the District Attorney of the county wherein such reservation shall be situated, to proceed and cause the removal of such person or persons from such reservation, according to the provisions of the act aforesaid.

Steam-Boat Teche Destroyed.—From Mr. Miles, of Kentucky, who had his foot scalded, and who has arrived in the Olive Branch, we have received the following particulars:—The Teche left Natchez landing after dark, on Wednesday evening, with 65 or 70 passengers, many of whom came on board at the moment of her departure, and were unknown to each other. Having proceeded about 10 miles, the night proved so dark and hazy that captain Campbell concluded to lay by. About 2 o'clock, the steam having been raised, and at the instant of getting under weigh, the boiler burst with a tremendous explosion; every light on board was extinguished, and all the hatches thrown off. In the scene of confusion that ensued, a cry was made that the vessel was on fire in her bow. Mr. Miles informs, that anxious to ascertain the truth of this, he pressed forward, and fell eleven feet through one of the hatchways, where his foot was scalded in the hot water, and he should have perished from excessive heat, but for the immediate exertions of the crew who drew him out with ropes.

By this time the flames began to ascend, and each one made exertions to save himself. Those who could not get on board the yawl, (which made three trips to the shore,) threw over cotton bales, upon which they floated until her return; and, in a short time, all the survivors were conveyed to the shore.

But the extent of the calamity had not yet arrived. The Steam-boat Washington, soon after passing up and being hailed, hove to, and a boat load of the survivors, supposed to be 12 or 13 in number, their names unknown to our informant, who attempted to get on board her, were accidently upset and drowned.

There were from 450 to 500 bales of cotton on board the Teche when she left Natchez. We cannot but feel a deep sympathy for the misfortunes of Campbell, the worthy commander and part owner of the Teche.—*N. Y. Adv.*

Gen. La Fayette left New-Orleans on the 15th of April for Natchez. The papers are filled with addresses presented to him prior to his departure.

Capt. Blair, of the ship Flora, from Liverpool, reports that he passed near the Banks of Newfoundland, about two hundred floating mountains of ice, the largest at least a mile in circumference, and about 300 feet high, and several others nearly the same size.

In Utica there are three political and two religious newspapers published weekly, besides three monthly magazines.

Gov. Cass has been appointed a Commissioner on the part of the United States, to meet the Indians residing in Ohio, Indiana, Illinois, &c. at Wapaghdennetta, in Ohio, for the purpose of adopting measures to effect the removal of these Indians to the West of the Mississippi.

Three dollar counterfeit bills on the Hartford bank are in circulation, so well executed, and the signatures such exact imitations, as almost to defy detection.

The East Florida Herald says that Gen. La Fayette has determined to have his township of land located at or near the seat of government. Gen. Call, his agent, offers one half of it for sale—the remainder is to be retained.

The Steam-boat Henry Shultz was burnt at Augusta, Geo. together with her cargo. The fire was accidental, and the loss amounts to $75,000 or 80,000.

Delaware Canal.—The whole length of the Delaware Canal from the tide at Buck Creek to that at the Delaware, is about fourteen miles, three and a half of which passes through a high ridge of land termed the "Deep Cut." The greatest cutting here from the surface is 76 feet 7 inches. Near this there is to be a bridge, from which, when this great work shall be completed, the eye can wander and behold the vast products of the country bordering on the Susquehanna, winding its course to a ready market. The width of the canal on the bottom is thirty-six feet, and at the surface of the water, which will be ten feet above the bottom, 66 feet, being navigable for sloops. There has been, since the commencement of this work, which was in April, 1824, 12,161,139 cubic yards excavated.

Emigration.—Emigration to the west, has never before opened so briskly as this season. Not a vessel leaves our wharves but what is thronged with hardy yeomanry, and their families, who go to seek a home in our western wilds; and the current seems every day to increase, as the season advances. Their destination is Ohio or Michigan—a share to each.

[*Buffalo Journal.*

Ohio.—The Cincinnati Literary Gazette, remarking on some recent attempts to depreciate the financial concerns of Ohio, says, that that state contains 25,000,000 of fertile acres, covered by 800,000 industrious inhabitants: that the whole debt of 4,000,000, due to the local banks, and that of the United States, is owing by less than 5000 individuals; and that the great mass of the people are free from debt, and are enjoying the advantages of a fertile soil, healthy climate, salutary laws, a sound circulating medium, and great political tranquillity.

Literary & Scientific.

French Bible.—It is mentioned in the English papers, that a new translation of the Bible into French, in twenty-four volumes, by M. de Genonde, has just made its appearance in Paris. The principal value of this publication consists in the Notes, which contain refutations of all the objections drawn by the sceptics of the last century, from history, geography, chronology, physics, and mathematics."

Giambatista Rampoldi is publishing at Milan, in Italy, the "Annals of Islamism," in twelve volumes. This work is designed to contain a record of events worthy to be remembered, and of which Arabs have been the authors, since the introduction of the creed of Mahomet. The six volumes already published reach down to the year of Christ 1099.

The venerable author of the Man of Feeling, Henry Mackenzie, is at present engaged on an autobiographical work which cannot fail to be eminently interesting to the literary world. Except Bentham, Mr. Mackenzie is, we believe, the eldest author in Great Britain, Johnson, Goldsmith, Gibbon, Reynolds, are all within his recollection; and in his own country, the great names of the Gregories, Beattie, Cullen, Reid, the Monroes, David Hume, Robertson, Adam Smith, Blair, Kames, Tytler, Monboddo, Black, Logan, and many others, must all be familiar to him as household words. Mr. Mackenzie, notwithstanding his great age, is in as full possession of all his faculties, as he was at five and twenty; and as his latter years have been passed among the highest literary characters of our own day, such a work as his cannot fail to be one of the most interesting ever published.—*N. Y. E. Post.*

Memoirs of the Life of the late Rev. William Ward, Missionary in India; with a few of his early poetical productions and a Monody to his memory, by Samuel Stennet, has lately appeared in England in a duodecimo volume.

New England Biography.—Messrs. JOHN KELLY and JOHN FARMER, of Concord, N. H. are preparing for publication a work to be entitled "The New England Biographical and Genealogical Dictionary," comprising such information as can be obtained of persons residing, or having resided, in either of the New-England States, who have had a public education, or have been distinguished as statesmen, lawyers, divines, physicians, or who have figured in the military, judicial, civil, or literary history of New England.—*Rec. & Tel.*

Languages.—M. Adelung, in a learned and scientific work, declares there are 3094 different languages in use in the different parts of the world. He arranges them as follows: Asiatic 937, European 587, African 276, and *American* 1264!

ORDINATIONS.

Jan. 9.—Rev. *Richard C. Jones*, was ordained Pastor of the Presbyterian Church at Stoney Creek, Prince William's Parish, South Carolina.

Feb. 9.—Rev. *Richard S. Corning*, (installed) over the church in Otisco N. Y. Sermon by Rev. John Keep, of Homer.

Fed. 16.—Rev. *Silas Wilder*, over the Congregational Church and Society in Lewis, New York.

Feb. 23.—Rev. *Edward Palmer*, (installed) over the Congregational Church at Dorchester, S. C.

Feb. 27.—Rev. *Dr. T. C. Henry*, (installed) over the Second Presbyterian Church, in Charleston, S. C.

March 9.—Rev. *Israel Gurley Rose*, over the Second Society of Canterbury Conn. Sermon by Rev. Orin Fowler, of Plainfield.

March 20.—Rev. *Enoch Huntington*, was admitted to the Order of Priests, at Philadelphia, By the Rt. Rev. Bishop White.

March. 20.—Rev. *Eleazer Lathrop*, and Rev. *John Dixon*, as Evangelists, in the Circular Church, Charleston, S. C.

April 9.—Rev. *Harman L. Vaill*, over the Congregational Society in Millington, Conn. Sermon by Rev. Dr. Beecher, of Litchfield.

DONATIONS.

TO THE W. EDUCATION SOCIETY,
In March and April, 1825.

ONEIDA COUNTY.

New Hartford, James and Samuel Wells, agents viz. Nancy Risley, cash 50c. Pruda Dickinson, $1; Nancy Dickinson, 1; Rhoda Dickinson, 50c. Hunting S. Pierce, 1; Ralsamon Seymour, 1; Mrs. Truman Kellogg, 1; Laban Dodge, 50c. Mrs. Dolly Wells Mdz. 1 25c. Samuel Wells, 5; James Wells, 5; Mrs. Sally Butler, 1; Martha Eells, 1 50c. Sally Butler, 50c. Emily L. Eells, 50c. Chloe Savage, 50c. Joseph Savage, 50c. Abiram Mills, 50c. Althea Spaulding, 50c. Abby Case, 50c. Minerva Case, 50c. Zacheus Case, 50c. Stephen Duera, (or Drewry,)1; J. Kilburn, 1 50c. Mary Ensworth, 50c. Cyntha Doubleday, 1; Harriet Doubleday, 1; Lois Doubleday, 50c. Ammi Doubleday, 3; William Doubleday, 25c. Maria Loud, 1; Sophia Loud, 50c. Mary Merrell, 1; Anne Merrell, 50c. Catharine Kellogg, 1; Maria Kellogg, 50c. Rachel Miller, 50c. Emma Miller, 50c. Rev. Noah Coe, 3; Jerusha Gaylord, 50c. Lewis W. S. Ensworth, 50c. Lois Seymour, 50c. Mary Williams, 50c. Nathan Williams, 1; Harriet Gilbert, 25c. Mary Dana, 1; Dicy Pierce, 1; Esther Sherrell, 1; Elizabeth Sterling, 1; Doct. Uriel H. Kellogg, 2; Caleb Case, 63c. David Risley, 1 50c. Truman Kellog, 1; David L. Roberts, 2; Persons Unknown, 3; Mrs. Truman Kellogg, 1; Mary Ann Hart, 50c. Worthy Chapman, 25c. — $61 12

Utica, Mrs. Sarah Gridley, cash, — 5 00

Whitesboro', Thomas Beebee. Mdz. — 1 75

Trenton, Holland Patent Religious Charitable Society. provisions, 13 25c. Other articles of which there is no bill; Daniel Hubbard, services, 2; John Storrs, Mdz 10; — 26 25

Westmoreland, Doct. Norton Porter, provisions, 3 50c. John Wheeler, Do. 4 38c. Nathan Eames, Mdz. 5: Emeline Frisbie, cash 50c. — 13 38

Whitestown, Female Missionary Society provisions, — 2 13

Clinton, Female Benevolent Society, in Franklin District, Mdz. — 17 49

Hanover, Mrs. Polly Hills, provisions, — 2 00

MADISON COUNTY.

Hamilton, Nathaniel Latham, net proceed of 4 doz. Christian Almanacs, cash 3; Elijah Gilbert, cash 1 44c. Nathan Foster, Do. 50c. Mrs. Patty Gilbert, provisions, 1 47c. Dolly Ackly, Do. 1 25c. Jonathan Stevens, Do 5: Rev. Nathaniel Latham, 1; Joseph B. Peck 50c. John Pomeroy, Mdz. & Do. 1; Deborah Pomeroy, Do. Do. 1 65c. Four Ladies, Mdz. 5 75c. J. D. Stevens, provisions and services, 3; — 25 59

Madison, Mrs. Rebecca Cleavland, provisions — 2 74

Peterboro', Owen Stevens, by Jedediah Stevens, agent, provisions — 1 00

CHENANGO COUNTY.

Norwich, Two female friends to the Society, cash — 3 00

Columbus, Female Benevolent Society, cash 2 50c. Avails of Missionary field, (by B. Storrs) Do. 1 57c. Congregational Society, Do. 1 86c. — 5 93

HERKIMER COUNTY.

Norway, Rev. S. Swezy, agent viz. Sylvanus Fenis, provisions 10; Dea. Amos Bronson, Do. 4; James Churchill, Do. 1; Platt Richards. Do. 1; Josiah Smith, cash and Do 3; Zenas Bronson, provisions 3; Abram L. Hemenway, Do. 1 50c. Doct. Moses Jonson, cash 1; Rev. Samuel Swezy, provisions 3 12 1-2c. — 29 62

Russia, Adam Frink, Do. 3; Abiathar Joy, Do. 1; Alexander Murray, Do. 50c. Dea. John M. Andrews, 1 50c. — 5 00

$199 98

JNO. BRADISH, *Treasurer.*

The following exhibits the Donations to the United Domestic Missionary Society, through the Utica Agency.

Oct. 11, 1823, Received from the ladies of the Presbyterian Society in Utica, to make their pastor, Rev. S. C. Aikin, a director for life, — 50 00

Nov. 29, From Dixon Williston, for the Youth's Domestic Missionary Society of Sherburn, — 16 00

Dec. 3, From Abijah Thomas, being one half of a legacy bequeathed by Rachel Griffin, of Paris, (the other half was given to the A. B. C. F. M.) — 3 00

Feb. 6, 1824, From Julius Goodrich, contributed by the Youth's Missionary Society of New Hartford, for the purpose of constituting Rev. Noah Coe, their pastor, a director for life, — 50 00

" From Julius Goodrich, contributed by the Auxiliary United Domestic Missionary Society of New Hartford, — 81 68

March 1, From Auxiliary of Henderson, for Doct. P. Dwight, — 15 00

15 " " of Clinton, per Mr. Gordon Hayes, — 60 00

April 15, " " of Denmark, per Rev. S. C. Aikin, — 20 00

" " " Utica, per Messrs. Merrell & Hastings, — 141 00

20 " " Rome, Mr. Hubbard, — 12 69

" Missionary field, at Vernon, — 7 50

" Auxiliary of Augusta, $10 from each, W. H. Chandler and J. J. Knox, — 20 00

" Female Auxiliary of Fairfield, — 18 00

" Youth's Society, of Danby, — 1 25

23, Auxiliary of New Hartford, per Mr. Goodrich, — 15 00

" " Westmoreland, per Prof. Monteith, — 13 50

28, Female Charitable Society, of Marcellus, — 8 50

" Monthly Concert at do. — 50

29, Auxiliary of Paris, per Mr. Bartlett, — 17 07

May 28, " of Augusta, per A. Thomas, — 20 50

" " of Russia, $5 26

" Lt. Robbins, of S. Harbor, 3 00 per Rev. E. Burchard, — 8 26

August 12, Catherine Mattison, of Vernon, per Rev. Mr. Eells, — 1 00

October 6, Auxiliary of Floyd, per Mr. Skinner, — 3 00

14, From Female Benevolent Society of Salina, towards constituting Rev. Hutchens Taylor, a life member, — 20 00

Dec. 13, Peter Smith, Esq. of Peterboro,' for the benefit of the Oneida Indians, — 100 00

29, Rev. Mr. Brainard, collected by his Society, — 6 37

30, Students of Ham. Coll. $10 00

" A lady, — 1 00

by Prof. Monteith, — 11 00

" Stranger, by Dea. A. Thomas, — 5 25

Jan. 15, 1825, Students of Ham. Coll. per Mr. Dwight, — 4 00

21, Church in Russia, collected on Thanksgiving day, per Mr. Bettcher, — 3 75

25, Auxiliary of Sherburne, per W. Avery, Treasurer, — 43 56

" " " Hannibal, per A. Watson, Sec'y. — 10 00

Feb. 2, United Benevolent Society of Bridgewater, — 7 00

" Doct. John Ackley, both per Rev. Mr. Miller, — 3 00

10, Auxiliary of New Hartford, per Mr. Goodrich, — 25 00

25 " Second Presbyterian Society of Sullivan, per Mr. C. Johnson, — 6 85

March 2, " Orleans, paid Mr. Nash, — 12 00

April 9, " Clinton, per Mr. Gordon Hayes, — 50 00

$834 94

Also, received per Mr. Aikin from an unknown person, two yds. black cloth, which is left with Mr. Alexander Seymour, merchant, to sell.

Balance to be disposed of — $34 91

SAMUEL STOCKING, *Tr.*
For the Board of Agents at Utica.

Utica, April 14, 1825.

Married,

At Pittsfield, Mass. on Monday evening, 4th ult. at the Meeting of the Monthly Concert for Prayer, by Rev. R. W. Bailey, George L. Weed M. D. of Catskill, N.Y. to Miss Eliza H. Lathrop, of the former place. Dr. Weed and Lady having been accepted by the A. B. C. F. M. are soon to engage in missionary labors at one of the stations of the Board among our Aborigines.

NEW-YORK PRICES CURRENT.

(*Corrected Weekly.*)

ASHES—*Pot*, (ton) — $110 25 *a*
Pearl, do. — 115 *a* 117 50

FLOUR—Western Superfine, 5 75
The market is rather unsettled.

GRAIN—*Wheat* is in good demand and the supply rather small. A sale of a considerable quantity of fine western Wheat, to be delivered next month, has been made at $1 12 per bushel.

Rye, (bushel) — 50 cts
Oats, do. — 27

FEATHERS—Live American per lb. 35

HOPS—First Lot, 1824 — lb. 18

LUMBER—*Yard Prices.*

Shingles, (per M) best		$ 3 50 *a*	3 75
do. do com'n		1 50	
Pipe Staves do		54	
Hhd. do do w. o.		43	
Bbl. do do w. o.		24	
Hhd. do do r. o.		24	
Heading, do w. o.		40	
Hoops, do		18	

PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.

Beef, prime, new,	$ 5 50 *a*	6	
do mess,	8 50 *a*	9	
Pork, prime, new,	10 25 *a*	10 50	
do mess,	14 25 *a*	14 50	
Hams,	7 *a*	10	
Butter,	7 9 *a*	10	
Lard,	8 1-2 *a*	9 1-2	
Cheese, in cask and box,	5 *a*	8	

PLASTER OF PARIS—(per ton) $6 *a* 6 25

WOOL—*American merino* full bld,

1st quality,	55 *a* 62 cts
1-2 blood do	40
3-4 do do	44 *a* 45
Common or native in fleece clean,	30 *a* 35
Skin wool, hatters 1st ql.	55 *a* 62
do do 2d ql.	35
do do 3d ql.	25
Spinning, do	20 *a* 30

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

Extract from "An Act to amend the act, entitled an 'act, for the assessment and collection of taxes.'"

Passed April 20th, 1825

"*Section* 5. *And be it further enacted*, That the list of Stockholders required by the act hereby amended, and the amendment thereto, passed the twenty-eighth of January, one thousand eight hundred and twenty-four, to be made to the treasurer of this state, shall hereafter be made to the *Comptroller*; and if the said list of stockholders of any company, shall not be furnished to the Comptroller within thirty days after the time specified for making the same in the said acts, * the said company shall *forfeit the sum of two hundred and fifty dollars*, to be sued for by the Attorney General in the name of the people of the state of New-York; and it shall be the duty of the Comptroller to furnish the Attorney General with an account of all companies which have not rendered to him such list of stockholders, for the purpose of having the Attorney General institute legal proceedings against the said companies; and that the Comptroller shall cause this section to be published in every newspaper printed in this state for at least three weeks immediately after the passage of this act."

* These acts make it "the duty of the President, Treasurer, Cashier, or other proper officer of every incorporated company liable to taxation, on or before the 15*th day of May in each year*, to furnish the Treasurer of this state with a list of the names of the several stockholders in such incorporated company with their several places of residence, and the *amount* of stock held by each stockholder respectively, designating that which is held by individuals, and by other incorporated companies and the amount held or owned by persons or incorporated companies not residing in this state, which list shall be *certified under the oath* of the said President, Treasurer, Cashier, or other proper officer to be in all respects just and true."

THE PREMIUM BONNET.

The elegant grass Bonnet which was manufactured by Miss Jerusha Stebbins, and which drew the premium in Madison County in October last, is now left for sale, in the care of Merrell & Hastings, of this village.

Utica, May, 1825.

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at the store of

THOMSON & LYMAN.

Utica, May 8, 1825.

CLINTON

Female Seminary.

TERMS.—English Grammar, Arithmetic, Geography with the use of the Globes, History, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with a particular attention to Reading and Orthography, per Quarter, $5 00

The same with Rhetoric, Logic, Chemistry with Experiments, the rudiments of Natural Philosophy with a few Illustrations, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in water Colours, and Velvet Painting, $6 00

The same with the French Language, $8 00

A course of Lectures on Botany by a gentleman of science, to commence the middle of June, and continue about ten weeks. $2 50

It is expected that Music will be introduced the ensuing term. Lessons with the use of the Piano, exclusive of other branches, $12 00

Board and Lodging, 12 shillings per week. Washing 2 shillings per dozen. The buildings are spacious, pleasant and convenient, the situation is healthful and agreeable.

The Academic Year, commences on Thursday the 26th of May, and is divided into two terms of twenty-two weeks each.

N. ROYCE, *Principal.*

Clinton, April 30, 1825.

N. B. The Pupils will furnish their own candles, candle sticks, snuffers and towels.

Whitesboro' Academy.

THE Trustees would inform the public that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150 Chests Skin Tea, (various chops)
10 Old Hyson do.
15 Young do. do.
25 Souchong do.
15 Bohea do.
10 Hhds. St. Croix Rum,
3 Jamaica do.
7 Pipes Brandy,
4 Holland Gin,
40 qr. Casks different kinds Wine,
30 Kegs Richmond Tobacco Nos. 1 and 2,
25 Boxes Lump Sugar, Nos. 1, 2 and 3,
40 Bbls. Brown do.
25 Boxes Short Pipes,
12 Bags Pepper and Pimenta,
6 do. Coffee,
8 Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS & CO.

April 19, 1825. 3w42

NOTICE.

The Co-partnership heretofore existing between the subscribers as Mail Carriers, is this day dissolved by mutual consent. All debts due by them as a firm, will be settled by Warner Mitchell; and all debts due them must be paid to him by the first day of June next, at which time all their unsettled accounts will be handed over for collection.

WARNER MITCHELL.
JOSEPH LANDON.

Oswego, April 18th, 1825.

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

NEW GOODS.

THE subscriber is now receiving a great variety of seasonable

DRY GOODS,

which are offered low for *CASH.*

ALEXANDER SEYMOUR.

April 19, 1825. 3w43

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

DYING.

The citizens of Utica are informed that Mrs. Potter (late Mrs. Denney,) has removed her Dye-Works to the House adjoining the Mill on the Mohawk river, where she intends carrying on the business of Colouring Black and all fancy colours on Silk, Cotton, and Woollen, Ladies' Leghorn Bonnets, Kid shoes, &c.

☞ Gentlemen's clothes scoured and dressed in the neatest manner.

N. B. Mr. Potter will attend to cutting and making Gentlemen's clothes.

Utica, April 19th, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

THE BUTTERFLY.

Beautiful creature! I have been
  Moments uncounted watching thee,
Now flitting round the foliage green
  Of yonder dark, embow'ring tree;
And now again in frolic glee,
  Hov'ring around those opening flowers,
Happy as nature's child should be,
  Born to enjoy her loveliest bowers.

And I have gaz'd upon thy flight
  Till feelings I can scarce define,
Awaken'd by so fair a sight,
  With desultory thoughts combine
Not to induce me to repine,
  Or envy thee thy happiness;
But from a lot so bright as thine
  To borrow musings born to bless.

For unto him whose spirit reads
  Creation with a Christians's eye,
Each happy living creature pleads
  The cause of him who reigns on high;
Who spann'd the earth and arch'd the sky,
  Gave life to every thing that lives.
And still delighteth to supply
  With happiness the life he gives.

Thus Truth may boast but little worth,
  Enforced by rhetoric's frigid powers:—
But when it has its quiet birth
  In contemplation's silent hours.
When summer's brightly peopled bowers
  Bring home its teachings *to the heart*.
Then birds and insects, shrubs and flowers.
  Its touching eloquence impart.

Then thou delightful creature, who
  Wert yesterday a sightless worm,
Becom'st a symbol fair and true
  Of hopes that own no mortal term;
In thy proud change we see the germ
  Of man's sublimer destiny,
While holiest oracles confirm
  The type of immortality!

A change more glorious far than thine,
  E'en I thy fellow worm may know,
When this exhausted frame of mine
  Down to its kindred dust must go;
When the anxiety and wo
  Of being's embryo state shall seem
Like phantoms flitting to and fro
  In some confused and feverish dream.

For thee, who flittest gaily now,
  With all thy nature asks—supplied,
A few short summer days, and thou
  No more amidst these haunts shall glide,
As hope's fair herald,—in thy pride
  The sylph-like genius of the scene,
But sunk in dark oblivion's tide
  Shalt be—as thou hadst never been!

While mans's immortal part, when time
  Shall set the chainless spirit free,
May seek a brighter, happier clime
  Than fancy ere could feign for thee;
Though bright her fairy bowers may be,
  Yet brief as bright, their beauties fade,
And sad experience mourn to see,
  Each gourd-hope trusted is decay'd.

But in those regions calm and pure,
  To which our holiest wishes cling,
Joys that eternally endure,
  Shall bloom in everlasting spring;
There seraph harps, of golden string,
  Are vocal to the great I AM,
And souls redeemed their anthems sing
  Of grateful praises to the LAMB!

Shall they who here anticipate,
  Through faith's strong vision, eagle-eyed,
Those joys immortal that await
  Angelic spirits purified:
Shall such, however deeply tried,
  E'er cast their glorious hopes away?
O be those hopes their heavenward guide,
  Their steadfast anchor and their stay.

Though many a flower that sweetly deck'd
  Life's early part but bloom'd to fade;
Though sorrow, poverty, neglect,
  Now seem to wrap their souls in shade:
Let these look upward, undismay'd,
  From thorny paths, in anguish trod,
To regions where in light array'd,
  Still dwells their Saviour and their God.

Sport on then, lovely summer fly,
  With whom began my native strain;
Yet purer joys *their* hopes supply,
  Who by faith's alchymy obtain,
Comfort in sorrow, bliss in pain,
  Freedom in bondage, light in gloom,
Through earthly losses heavenly gain,
  And *Life Immortal* through the *Tomb*.

MUSICAL ADAPTATION, NO. V.

Many who have followed us thus far in the discussion of this subject, may be ready to plead, perhaps, that, though our remarks are correct in theory, it is impossible, in the present state of things, that they should be generally reduced to practice. There may be some colour of foundation for this remark: but let it be remembered that the state of things is daily growing worse; and, therefore, the sooner we undertake to apply the remedy, the less difficult will be the task. And is it not high time to think of a remedy, when the moral sense of the Christian community has so extensively depreciated in relation to the subject? Or is it necessary, before any thing *can* be done, that christians should come into a *general agreement* with each other, to treat the whole subject of Church Music with entire neglect? There are a few facts in the past history of the art, that may properly be recommended to the serious attention of that portion of our readers which we are now contemplating; and the inferences that are to be derived from these facts, are, in our view, equally important and undeniable.

In times of *prosperity with the ancient Jews*, Sacred Music was *regularly cultivated as an art; and those who spake by inspiration, required that it should be skilfully performed*. Some we know are ready to object against the force of this example under the Christian dispensation: but, if this requisite of skill as they seem to suppose, is to be considered as belonging in a peculiar sense to the splendours of the ancient ritual; how then does it happen, that, while *psalms are still continued in use by Divine authority*, there has *never been given, one single intimation* of the most distant nature respecting a *change* in the style of their performance?—How does it happen, too, that jargon is just as intolerable to the human ear, and just as great an interruption to devotional exercises at the present day, as it ever could have been in former times? These interrogatories can admit of but one satisfactory solution: and we need no higher proof that *skill judiciously applied, is still indispensable*.

It is true, that the example of the New Testament saints is extensively resorted to, as furnishing an excuse for the neglect of musical cultivation. Yet, would it not be equally in point to quote the example of the Jews in captivity? The latter even exceeded the former in neglect. They hung their harps upon the willows, and said, "how shall we sing the Lord's song in a strange land?"—while the first disciples and converts to Christianity, though persecuted, afflicted, tormented, driven from city to city; and though stoned and sawn asunder, never yet thought of suspending the songs of redeeming mercy, while living; and their example therefore, if it proves any thing in point, must prove quite too much for the purpose above alluded to. It must prove that church music is more necessary now than it was under the Jewish dispensation; and that the guilt of neglecting it, is increased in the same proportion. And where should we naturally look for the most exalted praise?—to a dispensation darkly shadowed forth by types and symbols, or to one where the gospel shines forth in its fullest lustre?

The first promulgators of Christianity, lived in circumstances that would not admit of musical cultivation: but, as far back as we have any account respecting the music of those days, we find that their successors gave the subject very particular attention; and their example has its full weight in the discussion before us.—And though afterwards the times of papal supremacy, were distinguished for the misapplication of refinement and skill; yet in process of time the reformers remedied these abuses, and engaged personally in the work of cultivation. Much of their music has come through the progressiveness of the art, to be insipid to us at the present day; but, in its time, it was considered as distinguished for chaste simplicity, it was performed with appropriate skill, and felt to be melodious. It was not *literally* the same as ours ought to be, but the same in a *relative* point of view, and the same in its *results*.

In the days of the reformers, thousands were frequently employed at once in the exercise of singing. The morning and the evening sacrifice, bore testimony to the importance of this delightful service; and throughout the entire population of villages, songs were heard to go forth in unison, to the great Parent of the Universe. Nor did they cease in times of persecution. Psalms and hymns were often sung at the place of execution; and not unfrequently, by the victims themselves, at the moment they were to encounter the fiercest flames of martyrdom.

All this while, let it be remembered, *professing Christians were the cultivators, the leaders, and the most efficient performers of Sacred Music:* And whether we take into view the whole period of the Jewish history, or the history of the Christians for the first two or three centuries, or that of the reformers three centuries ago, the example is substantially the same; and similar inferences are to be derived from it. Men of piety performed as they had abilities, and these they endeavoured as circumstances would admit, to heighten by cultivation. Bands of singers were chosen, the most skilful were selected for leaders; and the exercise of singing was deemed, as it ever should be when employed in worship, a most solemn and exalted exercise of devotion.

Nor let us forget to mention in this connexion, that there is an exact correspondence in principle, between the facts we have now mentioned, and the symbolical representations of heaven, that are found in the Revelations of St. John. Even in heaven, it seems, there was "a new song." The elders, as those who were distinguished in heavenly minstrelsy, led the music; and commenced by themselves, before the whole multitude united in sending forth their responsive hallelujahs. Their singing is represented as having constituted the highest offices of devotion; and it uniformly burst forth after some new, wonderful, and glorious display of the Divine perfections in the government of the universe.

If it be said that these descriptions of heaven are merely figurative; we answer that the figures must have had some foundation in nature, or they would have been useless. As they were chosen for the express purpose of illustration, they must have had an appropriate significancy. The highest acts of worship in heaven, could never have been fully illustrated by any thing that takes place in this world, much less were they to have been represented by any religious exercises, which hold a secondary or subordinate rank among our weak and imperfect services. The inferences that we would draw from the vision of St. John, therefore, correspond exactly with those which have been deduced from the preceding historical facts.—Cultivation is still indispensable to the general efficiency of the art; and those who are eminent for piety, should still stand foremost in the ranks of cultivation.

It would be easy to demonstrate both the nature and the importance of musical adaptation, by a mere reference to the the preceding facts and inferences: but if we first apply these facts and inferences to the *present state* of the art, in this country, the demonstration, we presume, will be more generally satisfactory. This shall be the object of our next essay.

A Concert was given at Augusta, last Friday evening. Several gentlemen of this village were present.

COMMUNICATIONS.

For the Western Recorder.

LETTERS TO A NIECE.—NO. IV.

My Dear E.—I suggested in my last, the danger of indulging in any kind of reading which unfits the mind for the enjoyments of real life; or creates a disrelish for the study of the sacred Scriptures: and novels in a special manner fall under this desciption. Novel reading is so fascinating, to the youthful mind, and so fully absorbs the attention, that every avenue to the cultivation of the understanding, or the improvement of moral taste becomes closed. It is the incidents and the plot that excite the most eager attention; and the characters whether well or ill drawn, are often exhibited in those walks of life, which are seldom occupied by ordinary readers.

If the heroine is represented as a Christian, how very far short does she fall from the standard of the Gospel. How seldom do we trace in her character that simplicity, and meekness, and gentleness, and humility, which are exhibited in many of our pious matrons, and exemplary young females, with whom we may hold daily intercourse.

The character of every worthy female, is studied to the best advantage at her own fireside, encircled by her family, and enveloped in its cares. It is at home, that a young lady must be known, before a just estimate can be formed of her real worth. Look at yourself when attending to the sober avocations of life, (for I indulge the hope that these receive a share of your attention, since they form a part of the employment of every thoroughly accomplished female;) look at yourself and scrutinize your own conduct and appearance when thus employed,—and dependent on your own resources for happiness, or when left in the hours of solitude. It is not in these circumstances that we are usually permitted to contemplate those personages in our fictitious works that excite the deepest interest. On the contrary, we are drawn with them into those public walks and scenes, with which we have in reality, little or nothing to do. Here the reader is presented with the unlimited power of female charms, the *poetical* description of which, captivates her youthful imagination. Here too, in similar circumstances, are presented scenes of wonder and delight that nature never formed. In these she lays all her fair schemes of happiness and enjoyment; and her conduct, (though she may be unconscious of it,) is generally more or less in consonance with the fairy dreams of her inflated imagination.

But this is not the greatest evil to be deprecated. The delighted reader follows her heroine through life, and still finds her in favour with God and man: and not unfrequently does she view her entering the celestial city, as a favoured child of heaven; while yet she has eluded all those humiliating and self-denying duties, that are so repugnant to the heart, which is fraught with erroneous schemes of salvation. True, the reader *knows* that this is all fiction and exaggeration; but in vain does she strive to throw off the charm, It steals over her soul even in her most sacred moments, when she would hold converse with heaven, in the recess that has been consecrated to prayer and to the reading of the lively oracles of God. The sweet delusion still follows her, and mars all her peace. This sober sameness of duty, is repulsive to the mind which is thus afloat in the regions of fancy. It is in vain that she strives to purchase peace by *doing penance* in the formal duties of religion. Her periodical attention to them, it may be, is not in the least relaxed. She may also mourn that they are attended to, in so heartless a manner. Yet she flatters herself that this is all she *can* do—And if it is her sorrow and grief, it ceases in her estimation, to be her sin. She listens to the kind admonitions of her mother; but often no farther than will render her more like the pattern which is imprinted on her delighted recollection.

The counsel and prayers of her minister, pass unheeded. When he expatiates on the wonders of redeeming love, she is indeed charmed, but her attention is fixed on the speaker as he answers the character of some imaginative *venerable* that still exists in her recollection; and when an attempt is made to awaken conscience and divest human nature of the high rank that it holds in works of romance—her principles of taste are violated, and her sensibilities are sure to be offended. Thus this deleterious influence pursues its victim in all the windings of life: and happy will it be if the effect of it is not felt in eternity. Shun this snare, my dear E. I entreat you. At the present period there can be no dearth of books. Enough can be found, that combine interesting narration with the most salutary instruction.

There are, indeed, some honourable exceptions to the general character of novels, as above delineated. Some *few* writers of a later date, have assumed a less dangerous manner and style of representation; and their writings may perhaps with safety beput into the hands of the young; but, recollect that the number of them is very small. That some works of the imaginative kind are useful to young readers, I would by no means deny—yet they will prove so only in proportion as the mind is stored with substantial knowledge and solid information. When the mind is well furnished, they may then give brilliancy to the imagination, and readiness and ease to language in conversation. But they alone, can never inspire us with chasteness of diction, or with a refined and well cultivated taste.

I know that many clergymen are in the habit of occasionally reading light works, but remember that they do it to subserve a better cause. Such books are not their aliment and delight. Their object is to improve their style and cultivate their powers of imagination. But what may be necessary to one who must perform a weekly task in writing, is not necessary for a female who is far differently situated. Be assured, that the foregoing as a general exhibition of the evils resulting from an undue attention to fictitious works is not, in the least, exaggerated. It has been felt by all, in a greater or less degree. My own experience and observation have excited a wish to lift my admonitory voice, and if possible, to contribute something towards preventing the evils in my own little circle of acquaintances.

Yours affectionately.

MISCELLANEOUS.

ANECDOTE OF SIR MATTHEW HALE.

A gentleman worth about £500 a year, in the eastern part of England, had two sons. The eldest had a rambling disposition. He took a place in a ship and went abroad; after several years his father died. The younger son destroyed his father's will and seized upon the estate. He gave out that his eldest brother was dead, and bribed some false witnesses to attest the truth of it. In the course of time the brother returned; he came home in indigent circumstances.—His younger brother repulsed him with scorn—told him that he was an imposter and a cheat, and asserted that his real brother was dead long ago, and he could prove it. The poor fellow, having neither money nor friends, was in a most dismal situation: he went round the parish making bitter complaints and at last came to a lawyer, who, when he heard the poor man's mournful story, replied to him in this manner:—

"You have nothing to give me; if I undertake your cause and lose it, it will bring me into a foul disgrace, as all the wealth and evidence is on your brother's side.—But, however, I will undertake your cause upon this condition:—You shall enter into obligation to pay me 1000 guineas if I gain the estate for you. If I lose it I know the consequence, and I venture upon it with my eyes open."

Accordingly he entered an action against the younger brother, and it was agreed to be tried at the next general assizes at Chelmsford, in Essex. The lawyer having engaged in the cause of the poor man, and stimulated by the prospect of a thousand guineas, set his wits to work to contrive the best method to obtain his end. At last he hit on this happy thought, that he would consult the first of all judges—Lord Chief Justice Hale. Accordingly he flew up to London, and laid open the cause in all its circumstances.

The judge, who was the greatest lover of justice of any man in the world, heard the case patiently and attentively, and promised him all the assistance in his power. It is probable that he opened his whole scheme and method of proceeding, enjoining the utmost secresy. The judge contriving matters in such a manner as to have finished all his business at the King's Bench before the assizes began at Chelmsford, he ordered either his carriage or his horses, to convey him down very near the seat of the assizes. He dismissed his man and horses, and sought out for a single house. He found one occupied by a miller. After some conversation, and making himself quite agreeable, he proposed to the miller to change clothes with him. As the judge had a very good suit on, the man had no reason to object. Accordingly the judge shifted himself from top to toe, and put on a complete suit of the miller's best. Armed with the miller's hat and shoes, and stick, away he marches to Chelmsford; he had procured good lodging to his liking, and waited for the assizes that would come on the next day.

When the trial came on, he walked like an ignorant fellow backwards and forwards round the county hall. He had a thousand eyes with him, and when the court began to fill, he soon found out the poor fellow that was the plaintiff.

As soon as he came into the hall the miller drew up to him: "Honest friend," said he, "how is your case likely to go to day?"

"Why," replied the plaintiff, "my case is in a very precarious situation, and if I lose it I am ruined for life."

"Well, honest friend," replied the miller, "will you take my advice? I will let you into a secret which perhaps you don't know. Every Englishman has a right and privilege to except against any one juryman through the whole twelve; now do you insist on your privilege, without giving any reason why, and, if possible, get me chosen in his stead, and I'll do you all the service in my power."

Accordingly when the clerks of the court had called over the jurymen, the plaintiff excepted to one of them by name; the judge on the bench was highly offended with this liberty.

"What do you mean," says he, "by excepting against that gentleman?"

"I mean, my Lord to assert my privilege as an Englishman, without giving a reason why."

The judge who had been deeply bribed, in order to conceal it by a show of candour, and having a confidence in the superiority of his party, "Well sir," said he, "as you claim your privilege in one instance, I grant you a favour; who would you wish to have in the room of the man excepted against?"

After a short time in consideration, "my lord, I wish to have an honest man chosen in," and he looks around the court. "My lord, there's that miller in the court; we'll have him if you please."

The miller was chosen in. As soon as the clerk of the court had given them all their oaths, a little dextrous fellow came into the apartment and slipped ten Carolus's into the hands of the eleven jurymen, and gave the miller but five. He observed that they were bribed as well as himself, and said to his neighbour in a soft whisper, "How much have you got?"

"Ten pieces," was the answer.

He concealed what he had himself. The cause was opened by the plaintiff's counsel; and all the scraps of evidence they could pick up were induced in his favour. The younger brother was provided with a great number of witnesses and pleaders, all plentifully bribed as well as the judge. Their evidence deposed, that they were in the self-same country where the brother died, and saw him buried. The counsellors pleaded upon this accumulated evidence, and every thing went in a full tide in favour of the younger brother. The judge summed up the evidence with great gravity and deliberation; and now, "Gentlemen of the jury," said he "lay your heads together, and bring in your verdict as you shall deem most just."

They waited but a few minutes before they determined in favour of the younger brother. The judge said, "Gentlemen are you agreed, and who shall speak for you?"

"We are agreed, my lord," replied one, "our foreman shall speak for us."

"Hold, my lord," replied the miller, "we are not all agreed."

"Why," says the judge in a very surly manner, "what's the matter with you; and what reason have you for disagreeing?"

"I have two reasons my lord," replied the miller, "the first is, they have given to all these gentleman of the jury ten pieces of gold, and to me but five; besides I have many objections to make to the false reasonings of the pleaders, and the contradictory evidence of the witnesses."

Upon this the miller began a discourse, which discovered such vast penetration of understanding, such extensive knowledge of the law, and expressed with such energetic and manly eloquence, that astonished the judge, and the whole court. As he was going on in his powerful demonstrations, the judge in a surprise of soul stopped him with—"Where do you come from, and who are you?"

"I come from Westminster Hall," replied the miller, "my name is Matthew Hale, I am Lord Chief Justice of the King's Bench. I have observed the iniquity of your proceedings this day, and therefore, come down from a seat which you are in no wise worthy to hold. You are one of the corrupt parties in this iniquitous business, I'll come up this moment and try the cause over again."

Sir Matthew then went up with the miller's hat and dress on, began the trial from its original, searched every circumstance of truth and falsehood, evinced the elder brother's title to the estate, from the contradictory evidence of the witnesses, and false reasonings of the pleaders; unravelled all the sophistry to the very bottom, and gained a complete victory in favour of truth and justice.

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The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

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The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

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Utica, January 26, 1825. 3tf

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February 7th, 1825. 1y32

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TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at *Two Dollars* and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers,

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